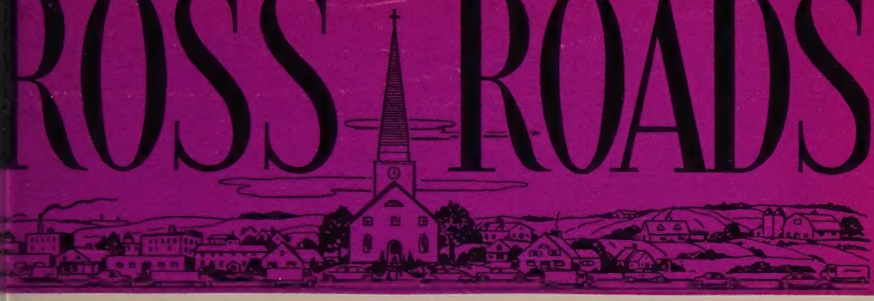
ROSS ROADS



UME XXX FEBRUARY, 1955 NUMBER 3

HE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP
OF THE EPISCOPAL CHURCH

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PLOUGH SUNDAY 1955

A PRIEST'S PRAYER TO OUR LORD

Thou Brother Priest Who countest less
The measure of our sinfulness
Than the broad reach of our desire
Touch Thou my life with fire.
Visit my heart with any pain
So be it to my people's gain:
Brother, Thou knowest all my need
To be their priest indeed.
Let them not suffer any loss
For sin of mine: of every cross
Thou layest on them, let them bear
Only the lighter share.
If they have sinned yet lay Thine Hand
On me, who at the Altar stand.
Ah! Thou Who tendest this poor vine,
Tread out the grapes, and all the Wine
Be theirs and Thine.

. . . *Quoted at Salina by Bishop Geoffrey Warde of Lewes; author unknown.*

THE RURAL WORKERS' FELLOWSHIP OF THE
EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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LOUGH SUNDAY EARLY IN JANUARY

Into the Church we bring our plough,
To ask God's blessing on us now
And through the year, in all our toil
For healthy crops and healthy soil.

THE PRESIDENT'S MESSAGE

ECAUSE MY last message was written before our October annual meeting, this is my first opportunity to greet you as your re-elected resident! I appreciate the confidence you have placed in me, and shall do my best to discharge the responsibilities which accompany the nor of the office. There was a fine spirit of fellowship at the annual eeting in Salina, and it seemed to be broadened beyond the meeting self through the many splendid messages we received along with proxy tes from the far-flung places where our members dwell. The patience nd endurances of the more than fifty members who sat through the ng sessions of the annual meeting are to be commended and, for one, wish to record my appreciation of it.

I am gratified also that there seems to be coming into existence a etter understanding of the relationship between the R.W.F. and the ational Council, Division of Town and Country. The Salina meeting rtainly gave evidence of this fact. From what I can learn of the story of the R.W.F. (I am willing to stand corrected by you "Old-mers"!), there were many long years when the R.W.F. fought for our hole Church to recognize its Town and Country responsibilities and portunities. For some two decades the Fellowship, and individuals with-it, worked with and often advised our Church leaders. The final sult was the establishment of the Division and the implementing of s work with sufficient budget funds to carry on a program. In a cer-in sense, then, it is possible for the R.W.F. to look upon the Division f its own child, brought forth out of much labor and travail.

Somewhere along the line, however, the child seems to have taken ver its parent, to the extent that at present the R.W.F. relies almost en-rely for its support and program upon the Division. Now there is thing wrong with children supporting their parents in the case of old ge or incapacity of some sort; but I have never felt that the R.W.F. ts this category. It has been hard to adjust to the parent status, pecially because of the rapid growth of the child; and I think it is some-mes difficult for the child also! This unsettled state of affairs has led some confusion as to just where the R.W.F. fits into our Church's na-onal program for Town and Country.

I am sure there are many who feel that the parent (R.W.F.) is only ddering along in its senility, doing something that the child could as well or better. Perhaps they are right, but I believe that we, ke any other parents, need to adjust our pattern of existence so as to ke account this new factor. I believe that there is still room for the ld man' to operate in his own sphere of influence and gently offer word of parental advice, or occasionally 'crack down' with parental

authority! Certainly we can adjust our relationships so that the Division and the R.W.F. can each benefit the other. I believe I speak for all R.W.F. members when I say that we have nothing but highest praise for the wonderful things the Division is now doing under the splendid leadership of Cliff Samuelson. The Division has our complete endorsement and support, but let us continue to grow up together with a proper respect for each other; and let us still explore our respective functions so that the policies and programs we undertake will be entirely free from conflict and confusing aspect.

Faithfully yours,
William Davidson

—oOo—

The man of imagination has already tasted the bliss of every heaven and felt the pang of every hell.

—oOo—

Bishop Johnson, whose pithy and wise sayings are collected by Vern Johnson of Minneapolis, once asked: "What is meanness? It would seem to have been derived entymologically from the word 'me', and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: 'I will not have any other God but me', and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: 'I will not have any other God but me', and in this sense they worship the Lord their God with all their heart and soul and mind, and because their God is a very little God, they come out of the game of life with a very little heart and a very little mind and a very small soul. For no man who worships himself can ever grow to be any bigger than himself. Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. I am sure that Christ will reward him just as he deserves."

—oOo—

Harry Emerson Fosdick wrote: "Unless old men dream dreams, the young men who are their children will rarely see visions. The spiritual poverty of one generation often roots in the failure of the preceding generations to leave any great legacy of unfulfilled dreams. The venerable company at the Wailing Wall, who so loudly condemn the 'lack of idealism' in the new breed of youngsters, also condemn themselves. When old men have not handed on to their children the disturbance of high dreams, it is hard for the children to discover the atmosphere in which seeing visions is natural".

—oOo—

G. K. Chesterton said: "A half-truth is very dangerous. It is like a half-brick. You can throw it much further."

—oOo—

Dr. Richard Cabot said: "We never learn from our successes; we are too busy celebrating."

A New Bishop Looks at Town and Country

By J. Brooke Mosley

THESE few remarks about the Church's work in town and country should probably begin with a statement of my qualifications as an observor. These qualifications are very few, if actually non-existent. As proof, I offer the fact that all of my ministry since ordination has been in large metropolitan centers, much of it spent in the very heart of the heaviest concentration of urban population. My knowledge of a ministry in the towns and rural areas, therefore, is entirely second-hand.

Nevertheless, I can remember growing up in a town. From my first Church School kindergarten class, almost through the senior Church School grades, our family traveled every Sunday over country roads to the nearest Episcopal Church, three miles away. A wonderful bishop, with a fine black beard, confirmed me there at the magic age. Somewhat later, the family moved to another town church, a new Episcopal congregation that was then starting up in our own community. For a while we had the same minister as before — an elderly man who came every other week if his health permitted. Then a young seminarian was put in charge who led us to great heights in an amazingly short time — and left us to accept a city pastorate after his ordination. So, at least, this much of my knowledge of town and country work is not second hand.

Now I am supposed to have some responsibility for similar congregations in Delaware towns and rural areas. I think I will enjoy having this responsibility because towns and the country have a great appeal to one smothered so long in the anonymity of city life. Far from being backward, as some city dwellers like to believe, these Delaware towns are centers of a robust and alert community life that reaches for miles beyond their modest village limits. A country man's horizons today are as wide and as clear as his sight. It should be one of the greatest of satisfactions for any of us to help with the spiritual life and growth of these vigorous and free townfold and country people.

To do this well, however, it is obvious that we shall require a strong, well-trained, and stable ministry in all of our local areas. This hardly needs to be enlarged upon. There may be other ways to organize strong congregations than around good leaders, and if there are other ways, I hope they will be revealed to us as time goes by. At this moment, however, I know of none.

The Rt. Rev. J. Brooke Mosley, bishop of Delaware, is one of our younger bishops who shares some thoughts that he has as he begins to make plans for his new charge. Prior to his consecration, Bishop Mosley was dean of the Cathedral in Washington, Delaware, and Social Service Secretary for the Diocese of Washington.

Therefore, we shall want clergymen at all these strategic country and town locations who, first of all, are consecrated Christians and who burn with the desire to carry their own living experiences of Christ into the lives of others. Secondly, we want clergymen at those strategic spots (and we think all our Delaware town and country congregations are strategic spots) who are trained to do good parish work. We want them to know the resources of town and country that are at their command and how to use them. And, in the third place, in every one of our town and country parishes we want stable men who will put their roots down in the communities and continue in their congregations for a reasonable length of time. I believe, however, that if a minister fulfills the first two of these requirements, the third will naturally follow.

The question arises then: how are we going to get such men into our town and country places? Here again I must confess to ignorance and inexperience and realize only too well that we may easily be frustrated in our aims. But I believe we can say at once, however, that Delaware already has men like this. Many of our best clergymen are to be found in our towns and country and I hope they already know and will come to know better how much we appreciate them and admire their consecrated work.

In addition, and in every way we can, we want to attract more of the same kind of men to the same work. Good salaries can help us do this. Although salaries are not everything, they are something, and in this Bishop McKinstry has led the whole church in the past sixteen years by gradually establishing standards that keep coming closer to the needs of clergy families and are more nearly commensurate with the good work town and country clergymen do. These standards are not static and, God willing, will move ahead as our people grow together in Grace and greater appreciation of the Church's work. This is important. The Church has too long given spiritual excuses for its failure to provide adequate compensation for its workers.

Similarly, we hope to increase the prestige of such work as one finds in town and country. It is not true in fact that metropolitan work is more glamorous or more exciting or that it gives a 'wider field of service.' Since this is so, it should not be especially difficult for a diocese to act in accordance with this truth. Delaware town and country men take their places now on diocesan committees and in state-wide activities on an almost even par with city men and in the future, we prayerfully hope we will grow to a place where there will be no difference at all. In the light of recent progress in this direction under Bishop McKinstry, this is a very reasonable and modest hope.

Likewise, we can add still more to the educational and training advantages of our town and country clergy. Aside from the usual (but much appreciated) visits to such things as the College of Preachers, we should be able to work out plans for further training opportunities, particularly with town and country emphasis. Here we shall need and will rely upon the advice of experts in the field outside this diocese

who are more competent than we to suggest what plans are useful and possible.

These are not exciting ideas in themselves. They will be exciting if put into practice, however, and this is our aim. In a diocese like Delaware, which is largely rural and nicely spotted with a series of small and lively towns, this aim is the least we should have. There is no answer here for the town and country problem throughout the nation or for the clergy supply problems in the whole Church. These larger problems I am concerned about, too, but cannot hope to solve. But town and country work in the small Delaware diocese — which is so easily encompassible, so compact and intimate, so much aware of its unity as a family in Christ — could become, in God's own time, the best work that we do. We hope He will continue to further it.

—oOo—

The Devotional Life of the Mission Priest

By E. Dargan Butt

"Father, where will I attend daily Mass?" This question was put to me when I was acting as Director of the Southern Rural Church Institute by a student who was departing to do field work in a small country town.

The student, of course, was thinking in terms of his life at the seminary from which he had just come, with its ordered schedule of prayer and meditation, its community fellowship, and the many other facilities for deepening and sustaining one's devotional life. That the seminaries have such helps to devotion, and surround the students with so many incentives to worship and pray during the days of their introduction to the life of the ministry, one should certainly be thankful.

This article, reprinted from ADVANCE, diocesan paper of Chicago, is concerned with a basic problem that all of the isolated face. Dr. Butt is, of course, too well known in these pages to re-introduce save to say that he is qualified to write on the subject.

This student, however, was facing for the first time the awful realization that when he left the seminary to go into the active work of the ministry, and especially the ministry to the missionary field, he would leave behind such splendid and beneficial "devotional props", and must find of himself both the incentive for and the will to pursue, his access to God.

I had to tell the student that the priest-in-charge of that field, who lived in another town, and served eight congregations in an areas covering five counties, would be at his church once a month to give him Holy Communion. Other than that he would have to find his own means of spiritual refreshment. And that he did. Not the least among the things he learned that summer about the practical ministry was the necessity for, and his own ability to achieve, a devotional life without the

means of access to which he had been accustomed.

While this story had a happy ending, many do not end so well. One of the greatest difficulties in adjusting to work in the small places, and one of the reasons so many of our clergy do not remain in the smaller places for any length of time, stem from the causes suggested by this story. Spiritual loneliness is a terrible thing, and one cannot at times help longing for a situation where the road to inspiration and spiritual strength is more smoothly paved, and for an atmosphere of congeniality with others striving for the same ends.

The new priest must first of all realize that one of the reasons for the spiritual luxury of the seminary chapel was for his spiritual training and discipline. One of the purposes of this training was to enlighten him as to the ways and means of devotion, and to start his spiritual growth so that it might later come to maturity in a way that will enable him to stand on his own devotional feet. This time of maturity comes when a man goes into an isolated community and becomes the spiritual leader of an isolated congregation. There are several things that can help him make this adjustment.

In the first place, he has, or should have learned, to say his daily prayers and make his daily meditation. These things can be done on a desert island as well as in chapel with fellow worshippers. One of the tests of the reality of such practices is whether they seem worthwhile to do alone. Where one's daily practice is the saying of the Daily Offices, or such prayers as may seem wise, and making one's meditation, there need be no spiritual let-down, nor nostalgic longing for past experience.

Another consideration that can bring him to spiritual maturity is the realization that there is much that can be done for the local, isolated congregation. In most cases such congregations have had little training in the personal devotional life. Little by little the missionary priest can bring his people into an experience of fellowship in devotion, as he trains them in their prayer life, and, where possible, gives them the opportunity to share with him in the reading of the Daily Offices. What the seminary did for him he may be able to do for his people, and in that experience he will find again the fellowship in devotion he missed so much when he found himself alone.

Where one is used to daily Celebrations they can, of course, in many places, be held by him as priest. In some places, and under some conditions, they cannot be held daily. There is no reason, however, why a real emphasis on the Eucharist cannot be made in any isolated missionary field.

One of the things these isolated people miss most is the opportunity to attend the Eucharist. In many churches it can be offered only once a month. In many small congregations there are people who cannot get to the church with any degree of regularity, due to isolation, sickness, etc. A good many members of small, isolated communities, never get the opportunity to attend the Eucharist.

An important part of the ministry of a missionary priest can be to give isolated people the opportunity to make their Communions. Services can be held in churches, halls, institutions, and in the homes of the

olated. The effort to make the Eu-
harist available to every member of
e Church in his area would give
e priest not only the opportunity
celebrate the Eucharist more reg-
larly himself, but to enjoy it in the
orporate experiences, under all con-
itions, of his people.

The isolated priest does miss the
llowship of fellow priests. Regard-
ss of the close affinity he has with
is people there is something that
e gets from association with a fel-
w priest that he gets from no one
se. There isn't much he can do here
overcome this difficulty other
an to try to see his clerical friends
henever the opportunity presents
self. He can, however, relieve his
elings and help other isolated
riests by carrying on correspond-
nce with some who serve under cir-
mstances similar to his. Especially
ight he consider corresponding
ith some priest in a foreign mis-
onary station. He would find much
elp here, and would be giving much
omfort.

A word might be said at this point
the clergy of the diocese, and that
, to try, in diocesan gatherings, to
ake the priests from the isolated areas feel welcomed and at home. Usually, because the priests from the outlying areas do not see their fellow priests often, they are not so well known, and consequently, when there is a gathering, those who see each other constantly tend to gather together to talk over their mutual ideas, leaving those who need fellowship most, much to themselves.

Lastly, let it be said that the spiritual discipline imposed by circumstances on the missionary priest is splendid training for whatever work he may do in his subsequent ministry. For regardless of the environment and the opportunities for worship, ultimately the vitality of one's devotional life will depend on his ability for finding his motive for devotion and the will to practice it within himself. Regardless of the facilities for devotion, one can, if he so desires, find reasons for avoiding them, and under the most favorable circumstances, live a life devoid of real devotion. To learn, if so by necessity, to find one's inspiration regardless of the situation, is to underlay one's ministry with a reality that will bless it in its entirety.

Addison, in his *Meditations in Westminster Abbey,* wrote: "When I look pon the tombs of the great, every emotion of envy dies in me; when I ead the epitaphs of the beautiful, every inordinate desire goes out; when I eet with the grief of parents upon a tombstone, my heart melts with com-assion; when I see the tombs of the parents themselves, I consider the anity of grieving for those whom we must quickly follow; when I see kings ing by those who deposed them, when I consider rival wits placed side by de, or the holy men that divided the world with their contests and disputes, reflect with sorrow and astonishment on the little competitions, factions nd debates of mankind."

—oOo—

Arthur Godfrey told the old, but still good, one: A priest saw his drunken arishioner draped around a telephone pole and asked: "Good heavens, man, hatever got into you?" The slurred answer was: "Three fathers, feather!"

Christ and the Countryside

By H. A. L. Jefferson

WE LIVE in an age of astounding paradox. Not the least is the prospect of a world shortage of food, reflected in recent official warnings. The economic and political derangement of the modern age has reached its climax in the spectacle of scarcity and impoverishment, side by side with the incalculable productive energies and powers of modern science.

Our food supply has become one of our major concerns, in view of the prospect which confronts us. No longer can we afford the neglect of the soil, and the careless disregard of our countryside, which has been such a deplorable feature of the last few decades. We are being taught, by the grim pressure of necessity, that every acre is precious and that the most fundamental and urgent of our economic requirements is a new outlook on the countryside, and all its concerns.

The facts emerging from this situation offer to the Church a fruitful opportunity to assist in the work of rural recovery. This recovery is not solely the task of the economist and the politician. If it is to be wisely and successfully achieved it depends on the way we view the earth, and our work upon it, and upon the ultimate purpose of the wealth which it yields. It calls for a sense of cohesion, of community and good fellowship in village life, and for the deeper vision and insight which can inspire with reverence our approach to the earth and all that it yields.

Here is the clue to the importance of the village church in the life of the rural community. It is the guardian of the Faith that holds the secret of the deeper vision and insight which is the source of our reverence. When the music of the bells calls us to worship, it is not to perform acts and profess beliefs which are unrelated to the tasks of field and farm. It is to open our souls to an enlightenment which, rightly understood, gives meaning and significance to all we do. The revived interest in agriculture has been prompted at the moment by economic necessity, by the threatened prospect of a world food shortage. But if this renewed interest is to inspire wise action, and to produce results for the good of all, it must be animated by three things. First, by a genuine reverence for the earth, which is the scene of our labour, and then by reverence for the nature and dignity of the labour itself, and lastly by a reverence for a true human fellowship, and a vivid sense of the true end to which our labour should be devoted, namely, the satisfaction of human need. A frank recognition of these three essentials will suggest the lines along which the parish churches in the countryside can help in the task of rural recovery.

The first thing is to have a true reverence for the soil, to see it as the

This paper, which will be published in two installments, was written for the Rural Advisory Committee of the Industrial Christian Fellowship of the Church of England. It originally was published in 1947 *as an exposition on specific portions of the Malvern Manifesto of* 1941.

storehouse of all the potential wealth given by God. Here is the clue to the intimate relation which should exist between our worship and our work. It is a fact, of course, equally applicable and necessary to the industry of our great cities, as well as the work of the farm and field. But here we are considering the latter, and doubtless it is easier to recognise the truth we are stating in the work of the countryside, where we touch the things of Nature at first hand, while in urban industry the fact is more easily obscured by the complexity of manufacturing processes, in which the origin of the raw materials is frequently forgotten.

The earth is God's earth. "The earth is the Lord's, and the fulness thereof" (Psalm 24:1). In the acceptance of this truth are the springs of reverence, and the responsibility for use and care which reverence prompts. This reverence is quickened and nourished by the sacramental belief and practice of the Church. The bread and wine in Holy Communion are the creatures of God, as we are reminded in the beautiful words of the Consecration Prayer. But they represent, also, our co-operation with God, for they are the products of human labour and skill. Here is one vital aspect of the fellowship with God into which we enter in the sacramental act, and this truth should be made clear and prominent in all teaching concerning the meaning of Holy Communion.

We cannot have a true reverence for the earth unless we approach it from this angle. Faith in God is the most practical thing in the world, for it will shape and determine our whole outlook in relation to the earth, and all that is therein. It is the only assurance and safeguard against widespread destruction of the soil; a desecration which is not unrelated to "the loss of conviction concerning the reality and character of God" to quote the words of the Malvern Conference Report of 1941. We must grasp clearly that what is not *consecrated* in our thought and outlook is certain to be *desecrated* and degraded through the perversion prompted by human sin and selfishness. This truth is written large over the surface of the world. The exhaustion of the soil is an alarming fact, set forth for English readers in the researches of Sir Albert Howard, and the writings of various experts, including Messrs. Jacks and Whyte (see "The Rape of the Earth", published by Faber & Faber), Lord Northbourne, the Earl of Portsmouth, and others. They have set out conclusive data showing how vast areas of the earth have been destroyed, and reduced to desert and "dust bowls". This process has been going on in U. S. A., Canada, Australia, South Africa; in parts of China and Russia, in large tracts of India, and, to some degree, in England. In our own country careless, unplanned urban development has wasted some of the best and most fertile soil. It is one serious example, of the results accruing from a materialism which can see little beyond profits, interest and quick returns. Frequently, as the writers above indicate, in order to pay interest on loans, farmers have been compelled to seek the quickest and immediate results, regardless of the future and its needs. This abuse has led both a deterioration of the soil, and to a serious decline in the quality of the food produced. In view

of the threatened world shortage of food, and the waste and ravages of the second great war, we are faced with a situation which we dare not any longer ignore.

The United States alone have lost 253,000,000 acres of cultivated land, and the immediate reasons are numerous. They include monoculture, over-stocking, over-cropping, cashing-in on fertility, excess mechanization, loss of rotation, and the forcing of cerial crops in succession without giving the soil a rest. Sir John Orr has reported on the enormous depletion, not of arable but pasture land, in areas as wide apart as Scotland, India, Wales and Victoria, owing to the export of beef, mutton and dairy products. International debt has compelled whole nations to overwork and exhaust their soils, in order to pay interest in their borrowings, and international debt is the result of the economic system

Seventy per cent of the world's population is directly or indirectly concerned with agriculture, and many of these agrarian people find themselves heavily in debt, as an outcome of the financial system which at present prevails.

The beginning of true recovery is not, in the first place, a new economic device, but a spiritual awakening, and the recovery of true reverence for God's earth. Mr. H. J. Massingham has well expressed the truth ("Remembrance," p. 130):

> "The love and care of earth are no sentimental indulgence, nor old-fashioned reluctance to fall in line with modern ideas . . . they are an infalliable biology and a necessity of existence."

Another example of the desecration of the earth, and the failure to use rightly the bounty of God, was the policy of restriction and scarcity which was widely prevalent in the years before the war. Harvests were destroyed and acres left untilled because, too often, it did not pay to market the produce. While millions of the population, in Europe, Asia and African, were insufficiently nourished, wheat, fruit, fish, coffee, and many other things were wasted and destroyed. It is not surprising that a prospect of world shortage should now seem a rational nemesis. So remote had religion become from everyday affairs that many, perhaps most, good Christian folk failed to sense the desecration and sacrilege expressed in this tragic folly and waste. It is a timely recovery of a true Christian outlook that finds expression in the fifth of the "Five Standards" by which economic situations and proposals may be tested, endorsed by the leaders of the Christian Church in Great Britain, in the joint letter to *The Times*, December 21st, 1940:

> "The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations."

The Christian conscience cannot, and must not, rest satisfied until the economic practice of modern society reflects worthily a true reverence for God's bounty, and is made consistent with His Will. The bounty of God, the richness of His provision, revealed so clearly in Nature, points a lesson of great value. It tells mankind in unmistakable language

that the Will of the Living God is plenty for all. In the light of this truth it becomes evident that failure to secure for *all* God's children the means for living a full life, can be due only to a failure in obeying God's laws.

It was a true instinct which prompted the primitive religious view of the Patriarchs, that the first fruits of the land must be offered to God. It is a sad loss and danger if this is forgotten in the modern world, and here is a call and opportunity for the parish church, to keep this truth ever before the people, by means of sound sacramental teaching, and by the special reminders which can be provided at various seasons. The thanksgiving at harvest is a familiar event, both in towns and country, but in rural districts there is scope for much greater use to be made of Rogationtide; for the blessing of the seed; for Plough Sunday (first Sunday after the Epiphany) and for Lammas Day (the first Sunday in August). A plea for these observances was made by the Bishop of Salisbury, in a letter to *The Times* on September 28th, 1954, in the course of which the Bishop wrote:

> "Such simple interrelation of religion with labour and labour with religion seems to be instinctively welcomed by all workers on the land. It may well prove of definite influence in bringing back to agriculturists the recognition that their vocation is an essential and sacred service to mankind. Thus it would no longer be the Cinderella of occupations. At the same time it would surely bring an increased understanding of the relation of the Church to the countryside."

(To Be Continued)

—oOo—

The Town Meeting

Dear Sir:

By now, I suppose you have received a surfeit of letters with various canny, caustic, cunning and comical comments concerning the typographical errer which appeared on the cover of the November, 1954, issue of Crossroads. At Virginia Theological Seminary, a number of the students agreed that perhaps the error was not entirely disastrous, but held a grain of truth. The extent to which "fellowship" is often misunderstood makes some long for "fleeowship" — I only hope that this is no indication the Episcopal Church plans to "flee" the rural field.

Every good wish to your publication and the rural religious work of which it is the journal.

Franklyn Morris,
Asst. Pastor
St. Paul's Lutheran Church
Washington, D. C.

Editor's Note: "To err is human; to flee, devilish!"

CANADA VIEWS SALINA

By
Warren N. Turner

We started at the beginning with a visit to Roanridge. The work of the Roanridge Foundation is well known. But to see the place is to begin to understand it. To talk to the director and staff is to have that understanding further enhanced. The training is provided not only at Roanridge but also, now, through extension programs provided at least three other centers. I found myself envisaging the time when we in Canada would have either our own Roanridge or, perhaps better still, extension centers maintained by the Canadian Church at key points in each ecclesiastical province.

Roanridge, at this time, meant also the privilege of sitting in as an observor with the committee of management of the Department of Town and Country of the National Council of Churches. This was a most revealing experience. Here was "top brass" conferring on the problems of their important tasks. It would take much greater familiarity with the American scene to be able to comprehend the full value of these discussions and to estimate their importance. Although the Episcopal Church's rural work is comparatively small, one cannot escape the feeling that the Episcopalians have their feet most firmly on the ground.

And so to Salina where one became lost among over 800 delegates (including 13 Canadian Anglicans and about 60 Episcopalians) to the National Convocation. Here was a mighty gathering of men and women, clerical and lay, vitally interested in the Church's work beyond the city limits. It was heartening just to be among them. It was a Convocation addressed first of all to those from the United States. Yet, specially in the seminars, there was much to help, inspire, guide and encourage the Canadian delegates, too. The seminars seem to have been, as I think was intended, the key to the Convocation.

The same three days, and extending over an additional twenty-four hours, the Episcopal Church held its own National Conference. Here the magnetic personality of the Rev. Clifford Samuelson was dominant. I for one felt that the Conference, rather than the Convocation, was the more important event for all Anglicans.

Again, much of the program was related to the Canadian scene only by implication. But little of what was said was without bearing on our work. In the midst of the Conference came "The Canadian Hour" in which the Canadian delegates were asked to interpret the Town and Country work of the Church of England in Canada. I am happy to be able to report that our men acquitted themselves satisfactorily . . .

The time for observations is at hand:

1. The cordial hospitality with which we were treated was "terrific". We

Mr. Turner, who served as chairman of the Canadian delegation to the National Conference in Salina, reported to the Bishop of Toronto on his return from the Conference. Pertinent points in that report are here given.

hould record again the measure of the generosity and interest of the Episcopal Church. They, through the Division of Town and Country, paid alf our travelling expenses to Salina and return, and looked after us completely during our stay there. This was more generous treatment than the Division accorded the American delegates. At our meeting, we passed an ppropriate resolution of thanks which is being forwarded to Mr. Samuelon.

2. In terms of new vision, new inspiration, new insights and deepened ense of fellowship in the Lord's work in Town and Country, the trip was ost rewarding. It must be recognized that to a large extent the value of onventions is not in terms of specific ideas and data received but in the ealm of the spiritual and mental stimulation which ensues.

3. Our delegates were of the opinion that they should like to see this haring by Canadians in the Convocation and Conference continued and leveloped. At the same time, we recognize that such participation must beome a charge upon the Canadian Church. It would be unnecessarily emarrassing to the Canadian Church and any representatives who might go o future meetings to not be pulling our weight financially in such enterrises.

4. If plans could be made for participation in the Convocation and Conerence next fall at Springfield, Mass., we would suggest that as far as possile those who attended this year be sent back. It was all so strange to us his year that we believe that to repeat the experience would enable us to ontribute more and draw more benefit from these meetings.

5. The Canadian delegates discussed the question of leadership of the Town and Country work in Canada and found themselves unanimously of he opinion that a secretary and advisory committee is needed for the Church n Canada in this field. Such an organization would be in a position, if dequately financed, to give general leadership throughout Canada and also o cooperate with the Division of Town and Country of the Episcopal Church to the advantage of both Churches. The American Church has to a arge extent to build its rural work. We in Canada have never lost the rural reas completely and our task is one of maintenance and development. But t is a national challenge and not merely provincial or diocesan. In thus tating our considered opinion, we gratefully acknowledge the work in reent years of the Council for Social Service and of the Rev. L. F. Hartfield.

6. We come now to a point, not thoroughly canvassed, upon which our lelegation gave evidence of being somewhat divided. Some of the men eemed to favor the eventual establishment of more extensive town and ountry planning and development in Canada, completely independent of nd separate from similar work in the United States. Others, and I find myelf among them, would prefer to see the strongest possible effort being nade in Canada, but in close collaboration with the Church across the line vhereever feasible—our Church, naturally, bearing its appropriate share f the burden, financial and otherwise. Such cooperation would give us the dvantage of whatever experience the American Church has gained through s prior organization along these lines. We believe that we may have a

contribution to make to the general welfare of the work in both countries also.

7. We came away from Salina feeling physically and mentally exhausted, yet bearing also a renewed vision and deeper insight and also profound gratitude to all responsible for this happy experience.

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SALINA SIDELIGHTS

It is, of course, difficult to capture the essence of a conference in print. Even the Church's business at a conference is done, not in general sessions but in small gatherings. It is in these that the coffee is black and hot; the jokes are the funniest and the 'scuttle-butt' is most pertinent. This pattern proved true at our annual meeting in Salina in October, when some sixty plus gathered as sort of an enclave within the larger, ecumenical conference on Town and Country.

Some of the impressions and highlights gleaned from the four days are:

The warm and wry British wit of Geoffrey Warde, Bishop of Lewes and chairman of the Town and Countryside Association of Sussex, who thanks to Warren Turner's motion, is now an 'honorary' member of the R. W. F. As has happened to mortals before, Bishop Warde was overwhelmed by the cameras and facile vocabulary of one C. L. Samuelson;

The conference has now grown too large for effective participation by all and, hence, it is hoped that next year, when the conference meets in Springfield, Mass., it will be broken down into smaller discussion groups;

John Baden and Bob Hall, past editors of the Prayer Cycle, made a solemn ceremony of turning the Prayer Cycle addresses over to Ethan Allen. Somehow, they looked smug doing it!;

The Salina paper had a squib headlined ENTHUSIASTIC CAMERA FAN REPRIMANDED. Immediate impression was that Cliff was in 'dutch' but it only turned out that some British major in Malaya had lost a year's seniority for photographing a member of the WRAC in the nude;

Everyone was interested in Bishop Philoxenos' colorful garb and thrilled to his intense and consecrated speech to the annual banquet;

Our president, Bill Davidson, is a slave-driver when it comes to board meetings. Every time there was a spare five minutes, he called a board gathering to consider a new twelve-point agenda . . . that means a new twelve-point agenda for each five minutes. But the work for the coming year got planned, and that is the main thing;

Roy LeMoine and the Philbrick had some good scraps over the issue of chemical vs. organic gardening;

At one luncheon meeting, Charlie Hamilton presented the campaign speech that he used when he tried to defeat Rep. John Rankin in Mississippi;

Our hotel, The Lamer, had a menu which was well-designed for a town-and-country conference, since

it contained such relevant information as:

"When a hog scratches his starboard or right side he does a Charleston with his right foot. That develops muscles. When he scratches his left flank, he does a gentle shimmy against a tree or post. Therefore, right hams are far more muscular and less tender than those from the left side of the same hog. There are two ways to prove this: One is to watch hogs on the hoof, and the other is to ask the waitress for a generous portion of the tender, flavory left ham served here."; or

"Swiss cheese is made from the milk of goats which inhabit the Alps mountains and get their exercise by jumping from peak to peak. Almost every day or so a goat will miss his footing and fall down and go boom. He or she becomes crippled and is obliged to stay down in the low Alps. Only the thoroughbreds can stand the pace at the top. Anyone knows that a healthy highspirited goat will give better milk than one which has lost its ambition and is forced to live down in a dark valley. Hence the milk of the high-Alps or high-hat goat is highly prized by the Swiss cheese makers and is used exclusively in the churning of High-Swiss Cheese. High-Swiss is characterized by a rich, creamy color, pungent flavor and by oversize ventilators. On account of the large holes, High-Swiss is popular in all parts of the world except Scotland."

We figure that there is a research project or two here for the Philbricks;

Several members made a field trip to Bob Mize's St. Francis Boy's Home nearby. This is the famous school for boys from broken homes or who have been referred because of some delinquency;

The longest sessions of the conference were concerned with changing the rules of nomination for R. W. F. officers and town-and-country study at St. Augustine's College, Canterbury;

The itinerant ecclesiast, Tom McEllogott, gave a good account of his mission-on-wheels in North Dakota, and the Church's answer to Bordens Milk Co., Dr. Wm. Weigle, did the same for his dairy operation in Massachusetts. We only wish that Dr. Weigle had told us more about Rosie!;

Most were interested in the local Roman Church which, architecturally, is designed to look like the many grain elevators which dot this area of the wheat belt;

Some of the movies seen by conferees after evening sessions were *Susan Slept Here; The Bounty Hunter; A Woman's World; Bengal Brigade* and *Brigadoon;*

One member was seen dancing at a Salina pre-election Democratic Rally-Dance and two others were observed bowling the magnificent scores of 40 and 102 . . .

Put all of this pot-pourri, and much else, together and you have some idea of the 1954 conference!

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In *Moby Dick,* Herman Melville said: "God keep me from ever completing anything. This whole book is but a draft—nay, but the draft of a draft. Oh, Time, Strength, Cash and Patience!"

Across the Copy Desk

The Saturday Review which, for our money, remains one of the most vital American magazines, devoted a recent issue to libraries. One section on bookmobiles should be of interest:

Last year in Tennessee, 405,000 books were borrowed an average of four times each through 1,069 county and community libraries . . . The community libraries serviced by bookmobiles are almost always located in the most accessible spot in their neighborhood, usually in the custody of a public-spirited citizen who handles the books without pay as a service to his neighbors. Frequently they are housed in grocery stores, filling stations, post offices, or even, as in one case, in a police station. A small bank which manages the library for a community of 200 people recently circulated 3,200 books in one eight-week period, and considers this service so important that it includes an accounting of library activity in its regular reports to its board of directors. In another community, rivalry between three stores for the privilege of operating the library became so intense that the matter had to be decided by a secret ballot of the citizens.

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Speaking of reading, have you perused Sinclair Lewis' *Main Street* recently? The problems confronted by Carl Kennicott in the hectic 1920's are not exactly old-hat in the 1950's! Also, we would like to recommend Ruth Moore's wonderful novels about sea-cost Maine, especially *Spoon handle, Candlemas Bay* and *The Fire Balloon.* Also, in a previous issue we reviewed William Donahue Ellis' *The Bounty Lands.* He now has a sequel, *Jonathan Blair, Bounty Lands Lawyer,* which is even richer. It is true that you can learn much about town-and-country sociology and mores by keeping a well-peeled eye on the novels.

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We live in Chief Joseph country. This leader of the Nez Perce was one of the rare souls of American history. A brilliant leader and general he consistently defeated the U. S. calvary and infantry, and seems to have been one of the true native philosophers raised on American soil. Raymond Gayle, studying on a town-and-country scholarship at Seabury Western, has Chief Joseph's life and times as his hobby and maybe we can induce him to write us an article sometime. Meanwhile, you might read Robert Payne's novel, *The Chieftain,* which is the story of the Nez Perce's struggle in the Hell's Canyon, Camas Prairie, White-Bird area of the Snake River Valley.

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We recall, with fond memory, a mammoth breakfast we were served in a logging camp in Vermont. Meat, eggs, cake, pies, fruit and coffee — and all in several different varieties. Today, we couldn't handle it, just showing how sissy we are as compared to our forebears. Some-

here, recently, we ran into an article about breakfasts of the past. Some f the significant items are:

Isaac Walton customarily had fish, with trout preferred. Of the latter pecies, he wrote: "This dish of meat is too good for any but anglers or ery honest men." It is obvious he didn't make these two synonymous!

Samuel Pepys, of Journal fame, recorded that, for breakfast, he served banquet of oysters, neat's tongues, anchovies, wine and ale.

Queen Elizabeth also endorsed the ritual of the hearty breakfast. When ne maiden monarch journeyed across her realm, her hosts were in-ructed to provide the retinue with breakfasts of wheaten loafes and akes, pottages of beef and mutton, saddles of beef, oxen, scores of abbits and geese, and a goodly measure of ale, beer and wine.

Oh, well, back to that noisy cracking, popping, crisping cereal of this ge. We're thinking of developing a new brand — A-TOMICS, with a iniature Geiger counter as the "kid's come-on" on the package. Motto: They don't crack or pop — they explode."

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Some Pastoral Methods in the Rural Community

By Richard C. Warner

THERE are two basic things that contribute very largely to success in the rural field: first is to possess a real love and appreciation or country people and the countryside; the second is a determination to ay in the field for at least five years or longer and, in some cases, or a lifetime. If a priest has no desire for rural living, he had better ay away from the country for he will never fit in. True, there are ises when city men become converts to the country, but such are rare. n most cases, city lovers tend to pine away and look to the happy ay of emancipation when the bishop recognizes their intrinsic merits nd will say: "Friend, come up higher — come to the city for you ust not be left to bloom unseen and waste your fragrance on the desert air." And so, with no trumpet behind him, the 'reverend' hastens to St. otolph's-by-the-Viaduct, which is (it is rumored) but a step to even reater things to come. His peoples' feeling about his leaving has been immed up well in the words of Grannie Bowers (ninety come Michael-as): 'He were a lovely young man but we knew he'd never stay with us.'

Is not the fact that the Episcopal Church in the past has been so largely city and big town church due to the fact that most of the men entering ie ministry come from such centers of population? And does this not llow to some extent — that country boys have not been coming for-ard because of the transitory nature of the rural clergy, and that so any of them have been practically foreigners to country habits and

The Rev. Fr. Warder is mission priest of the Diocese of Eau Claire, serving in Hay-ard, Spooner and Springbrook. Born in England, he came to the U.S. via Canada.

mentalities? I knew a bishop once who made it a rule that young ordinands coming into his diocese must first 'prove themselves' by enduring manfully two years in rural missions, after which they could, if they won their spurs, expect 'something better' in town or city. Thus, the dear, long-suffering country folk became spiritual guinea pigs for priestly internes, often without any experience in the cure of souls.

If there is one common factor in the country, it is that of permanence. Rural mentality is opposed to change. This, I know, is not always the best trait, but it remains a fact, and to use a Yorkshire phrase, the folk don't like their parson constantly flitting! The ploughing is never so good if the ploughman is constantly changing. No priest in the country can expect to see any fruit of his labors under five years of faithful ministry. From then on, his garners will come more and more full of store. Among my several charges is a small country church in a tiny hamlet. It is a live and flourishing church, witnessing to a rural ministry of over thirty years of its priest founder.

Let us now pass to the consideration of some pastoral methods in the rural community. Of course, the priest's personal life of devotion is the one most important factor. Country people are quick to detect any deviation of their priest from the paths of regularity of life. If he is known to be sincere and faithful in his duties, he will be respected and any peculiar habits and personal idiosyncracies are largely overlooked. The priest does not need to advertise the time he spends "in his closet". It is good that he is frequently seen entering and leaving the church and is known to find his joy in the sanctuary of God. All pastoral methods are successful only in the measure that they are sanctified by prayer and dedicated always to the end of bringing people to God and to the priestly function of bringing God to the people.

Now, for a bone of contention — parish visiting. In these days of enlightenment, we are informed that the days of the visiting parson are over, and informed further that in cities and towns, it is impossible. We doubt this. The great London slum priest, Father H. A. Wilson of Haggerston, visited all through his long ministry — he and his little Scotty dog, Angus, could be seen of an afternoon tramping down many a dreary court. He was as busy as any American city priest. Why must we ask is visiting impossible in the good old U.S.A.? But this is about rural work, so let us stop treading on city corns, and get back to our country parson.

Let us be frank and state that if you don't intend to visit in your country charge, then please don't accept it. If you picture yourself in a snug little office, clad for business hours in cassock and biretta, waiting for people to call on you, please don't — for they won't! No, they won't — sorry! It is pleasant to have a rural church office, perhaps even with honeysuckle around your door, but you are called to be an active priest and not a religious recluse.

Here is a despised chestnut: "A visiting parson makes a church-going people". Something out of mothballs says our young modern cleric. Well, my young friend, the proof of the pudding is in the eating; after

thirty-year-ministry, I can attest to the value of systematic parish visiting s the best of all ways of getting to know your people. You know people s their home life, their mutual problems and their simple joys. I find valuable to have a visit-record book in which I put the name of the mily, the date of the call, the nature of the visit (whether parochial or ecial — parochial means the regular call at intervals.)

But, wails our young beginner, what on earth shall I talk about — e crops, the weather, politics? Well, some such talk doesn't do any arm. After all, does not the Bible say the people shall seek knowledge om the lips of their priests? You have more time to be better read n such subjects. Our people want to hear our opinions. But, above l, why not talk about religion? This should not seem an original ggestion to a priest, yet there are some who hardly ever bring such subject up. Of course, there is such a thing as common sense and a me of opportunity, but conversation can be directed from Grandad's eumatism to higher thoughts. It is easy to bring the subject of the hurch and its work into the conservation and, from thence, to the life f prayer and devotion. There may be visits when the subjects does ot seem appropriate. However, one cannot go on visit after visit with-ut doing something along these lines.

The same applies to having prayers in the homes of your people. gain this calls for a modicum of common sense. One should not whip ut a prayer book as if one were mighty quick on the draw. This arms people! But when one is invited to stay for a bite to eat, and ivariably asked to say grace, precede it with a short prayer for the home nd family, not forgetting to mention Jack in the armed forces, and so n. Or, if no meal is to be had, to say before you go, "I'll give ou the blessing." No one has ever said, "Oh, no you won't." It would eem that when saying prayers in a home, it is best to use extemporary rayer, and if the mind is not ready for this, for all to join in the ord's Prayer which, after all, is the more excellent way.

I find it a good idea to carry a supply of small holy pictures for the ildren. These often provide an opportunity of telling the story of ie picture to the children, while father and mother listen and get some enefits. And what is wrong with carrying some candies for the little nes; not forgetting some hard peppermints for Grandma.

If we call on wedding and funeral anniversaries the chances of having prayer are increased. And people are much flattered if we drop in on illy's birthday, even if we do suffer indigestion from the rich cakes and op — the fact that the parson dropped in will register in Billy's mind, nd the birthday prayer will be the highlight of the great day. What ver means we employ to get prayer into the homes, how happy is the riest who can say there is not a home in my parish where I have not aid a prayer.

The priest's first visits may find him confined to the best parlor, but fter we become one of the family, we sit at the kitchen table, and that a high moment in the priest's life, for it implies the freedom of the ome.

In the years when I was a pioneer priest in northern Canada, it was by visiting that congregations were established and churches eventually built. First, services were in homes, then in primitive railway depots or school houses and, eventually, the little church. In isolated areas the overnight visit of the priest, simple family prayers and instruction childrens' catechism and, next morning, a celebration of the Holy Communion on the kitchen table with the fragrance of the coffee pot on the stove, leads to growth. I know of three churches standing today as a result of such visitations. I shall always remember visiting a very isolated cabin. It had taken hours of walking to get to the place, and a little child came running out as I hove in sight, gave me one look and rushed back crying: "Momma, it's the Church!" Yes, indeed, what a privilege it is to bring the Church to her children scattered abroad.

It is best to be systematic in visiting. First, come the sick and the shut-ins, including the old peoples' home(it doesn't matter if there are no Episcopalians there!) In the general visits, make it your aim to visit each home at least three times a year, and show no favoritism. Don't pass John's home, because he is such a bore, to visit nice old Mrs. Grundy. Don't linger at the comfortable home of the wealthy man longer than you would at the poorest home in the parish.

And, sometimes, refuse a drink at the Colonel's place — it makes a great impression. Well, said one grand dame, "You are the first Episcopal priest ever to refuse a drink". And when we do take an alcoholic stimulant just one glass is sufficient.

It is better to knock on doors without a cigarette dangling from one's priestly lips but after supper it is all right to sit on the stoop with one's host and enjoy a pipe of tobacco. These things are just good common sense. Country people are still often put out with women smoking so, if the priest's wife accompanies her husband, she should sense the feeling of the good housewife before lighting up.

I have dwelt at length on the importance of visiting in the country mission. It ranks first in importance with me, but let us pass on to other pastoral methods in the rural community.

Let us take the Church building. It is important that it is the people's church and not your special freehold. Beware of sudden changes in the ornaments or the services. Like Agag, it is best to walk delicately at first. Our hands may itch to put things in and take things out, but unless things are too terrible, it is best to wait for a year. I knew a case where a new young priest with a bad attack of candlephobia introduced a whole flock of candles overnight; it was a small church and the simple-minded people just stopped going to church. This is often their only defense. A few, however, stuck it out and the old churchwarden remarked the priest: "It looks as if we are now to be saved by grease instead of by grace!"

Simplicity with dignity would seem to be the best rule with regard to the services, ornaments and ritual in the small town or country church. The temptation to make such churches into small cathedrals, with bishop's thrones, miniature pulpits and tiny choirs crowded into massive stalls

will detract from the true dignity of the small church. The services should be clearly, distinctly and unhurriedly performed. When one has several churches in the field, the temptation to celebrate by the wrist-watch is strong and prayers are hurried through. This tends to make an impression of 'getting it over with', which is not conducive to worship. The humblest altar is the court of the King of Kings and we have no right to rush through the service. For this reason, I have sometimes found it expedient to have the sermon after the blessing. Your wrist watch then informs you how much time you have left to preach before you dash on to Little-Muddleton-on-the-Mire some fourteen miles away.

Where there is only one service in a church on the Lord's Day, should it not be the Lord's Own Service to dispense the Bread of Life? It seems rather incongruous to me for a priest to drive over dangerous roads of ice and snow to say Morning Prayer. In my present mission, the Eucharist is the regular service in each of three churches each Sunday and the life of the mission grows stronger. I know the Psalms and Lessons are desirable, but in the regular winter Bible Classes, we will dispense the scriptures liberally.

There is much more to say. Space does not permit a discussion of organizations in the town-and-country church. All I have said, to be successful, must be based on the advice given to me by my bishop, William W. Horstick, when he handed the missions over to me. Then, he said: "Remember, Dick, love your people and they will respond." And, that's the best advice I can hand on. I have found that it works.

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YOU ARE THERE!

Twenty-five years ago. (Rural Messenger, February. 1930.)

Ethel Bain wins award for pageant.

The prize of $25.00, offered by the Division for Rural Work, of National Council, for the best play or pageant suitable for Rogationtide was won by Mrs. Ethel Bain, of Cos Cob, Connecticut. The title of the pageant was, "ROGATION DAYS ACROSS THE YEARS." Second place went to Louise H. DeWolf, for "THE EARTH SHALL BE FILLED WITH THE GLORY OF GOD;" and third place to Thomas C. Maxwell, for "THE THIRD THROW."

ROGATION DAYS ACROSS THE YEARS concerns the origin and history of Rogationtide, and a prayer service appropriate to the occasion. (Ed.—Copies can still be had through the Division of Town and Country.)

Twenty years ago. (Rural Messenger, January, 1935.)

Rural meeting at College of Preachers.

There was a very interesting and inspiring conference held at the College of Preachers on the subject of TOWN AND COUNTRY RELATIONS. The Rt. Rev. E. L. Strider, D. D., was the lecturer. Sample copies of the Messenger was sent to each person attending "hoping that

each one of them will send in their dollar by return mail."

Ten years ago. (Rusal Messenger, February, 1945.)

Lord's Acre Project is Source of Strength to Parishioners.

"So far, one hundred and eight dollars and ten cents have been turned over to the parish treasurer from the Church Garden. But the most valuable increment of our garden cannot be measured in dollars and cents," reports the Rev. Wilbur C. Leach, in describing the Lord's Acre project of Holy Cross Church, Valle Crucis, N. C.

"It is the spiritual lift that all those who work in the garden get from the satisfaction of knowing that they are giving their skill and their toil to the Glory of God and His Church."

In late October, the men gathered again to dig the crop . . . a little over 120 bushels (potatoes) were dug."

(The editor of "You Are There!" still lacks the following issues of the Rural Messenger: October 1937; January, February, July and October, 1938; January, April and July, 1939; April, 1940; and July 1941.—If any reader has any of the above copies and would like to contribute them for the purpose of making a complete file of all past issues, please communicate with the Rev. E. D. Butt, 600 Haven St., Evanston, Ill.—Thanks.)

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Motion Pictures Available

Roanridge has a film library the purpose of which is to make films available to small groups for whom full rental fees are prohibitive. Since the cost to the church for maintaining the library is actually up to $8.00 per showing, each group using the films is asked to contribute what they can towards the cost, including postage. The following films are 16mm. sound color and are available from the National Town and Country Church Institute, Route 3, Box 371, Parkville, Missouri:

National Council Series:

1. IN FERTILE SOIL: Tells of the challenges, appeal and problems of town and country work in the Episcopal Church. In rural congregations, it has been used for its portrayal of the work of the ministry also as a basis of discussion of Christian vocation. Of primary interest to older young people and adults.
2. LIGHT OF THE NORTH: The story of the Church's work in Alaska. The film deals with a wide range of the church's ministrations, from birth to death, which can make it a valuable tool for study in connection with such subjects as "The Prayer Book". For study purposes other than missions, useful from about ten years upward.
3. STRENGTH OF THE HILLS: About the Indians of South Dakota, their history and their church. An adult approach to the issues and problems of Indian work.
4. WINDOW IN THE SKY: About the work of the Good Shepherd mission among the Navajo people of Arizona. This film also has more in it that can be understood by younger children than the others in this series.

MEET YOUR NEIGHBOR SERIES: This group of short (about 10 min.) films meets a need for suitable mission study material for use with the younger grade school children. On the whole they show a real sensitivity to home and family life. They are not specifically church related.

1. A VISIT TO VELLORE: Medical mission work in India—an accurate portrayal. About the best in the series, and with adult interest, too.
2. HONSHU HOLIDAY: Home life in a rural Japanese Christian family.
3. BOY RANCHER: A boy's life in a western ranch family. May be of interest to such groups as 4-H clubs.
4. PEG OF THE PRAIRIE: A girl's contact with the wildlife conservation and 4-H programs on a midwestern farm.
5. AFRICAN COUSIN: Home and school life in an African village.
6. SATURDAY IN HONOLULU: The factual material about Hawaii is handled better in this one than the family life.

PUPPET FILM: The roots of prejudice, or clique-ishness, and the basis of solution. The puppets in the picture make good entertainment for all ages, but the picture is primarily useful as a discussion starter for older grade-school children, young people and adults. There is some disagreement among previewers as to the soundness of the theological implications, but the film is almost guaranteed to get a discussion started about them!

If any groups are interested, there are slides, filmstrips, and a few records which can be made available. And in the near future, we hope to add more sound motion pictures to the collection.

. . . Letitia Croom, Associate in Christian Education, Roanridge

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Peter Marshall said: "Religion, you say, has broken down? Well, it may be that your puny prejudices, your preconceived ideas, your home-made theories and selfish philosophies have broken down—and that's a good thing. But that's not religion! Perhaps you have seen that the ballyhoo and bunk that previously passed for religion aren't worth anything, and that's a splendid discovery to make. But real religion—experimental knowledge and worship of a personal God—communion with a risen Christ in Spirit-directed life; hearts consecrated to Jesus Christ; lives motivated by the principles of the Great Galilean—these things are still here, just as regnant and as real as ever. There is a great difference between the failure of a conception and the failure of the reality itself."

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A practical man is one who practices the errors of his forefathers.

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A SPIRITUAL BOND IN FELLOWSHIP

Whether you are a clergyman or other church worker . . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

YOU HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local and national fellowship and spiritual growth of all persons interested in town and country church work.

You can join with us in our Cycle of Prayer, in which every member is remembered in our private devotions upon a particular day several times a year.

You receive the best literature on the town and country printed today:

Through your membership you give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encourage them in their great task.

Through your membership you assist your Diocesan program for the advancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

To Mrs. John Philbrick, Treasurer
Parkville, Missouri.

Please enroll me as a member in the R.W.F.

(_____) Regular Member. $3.00 annually.

(_____) Contributing Member. $5.00 annually.

(_____) Sustaining Member. $10.00 annually.

(_____) Patron. $25.00 annually.

One dollar of each membership is for CROSS ROADS.

Name_____

Address_____